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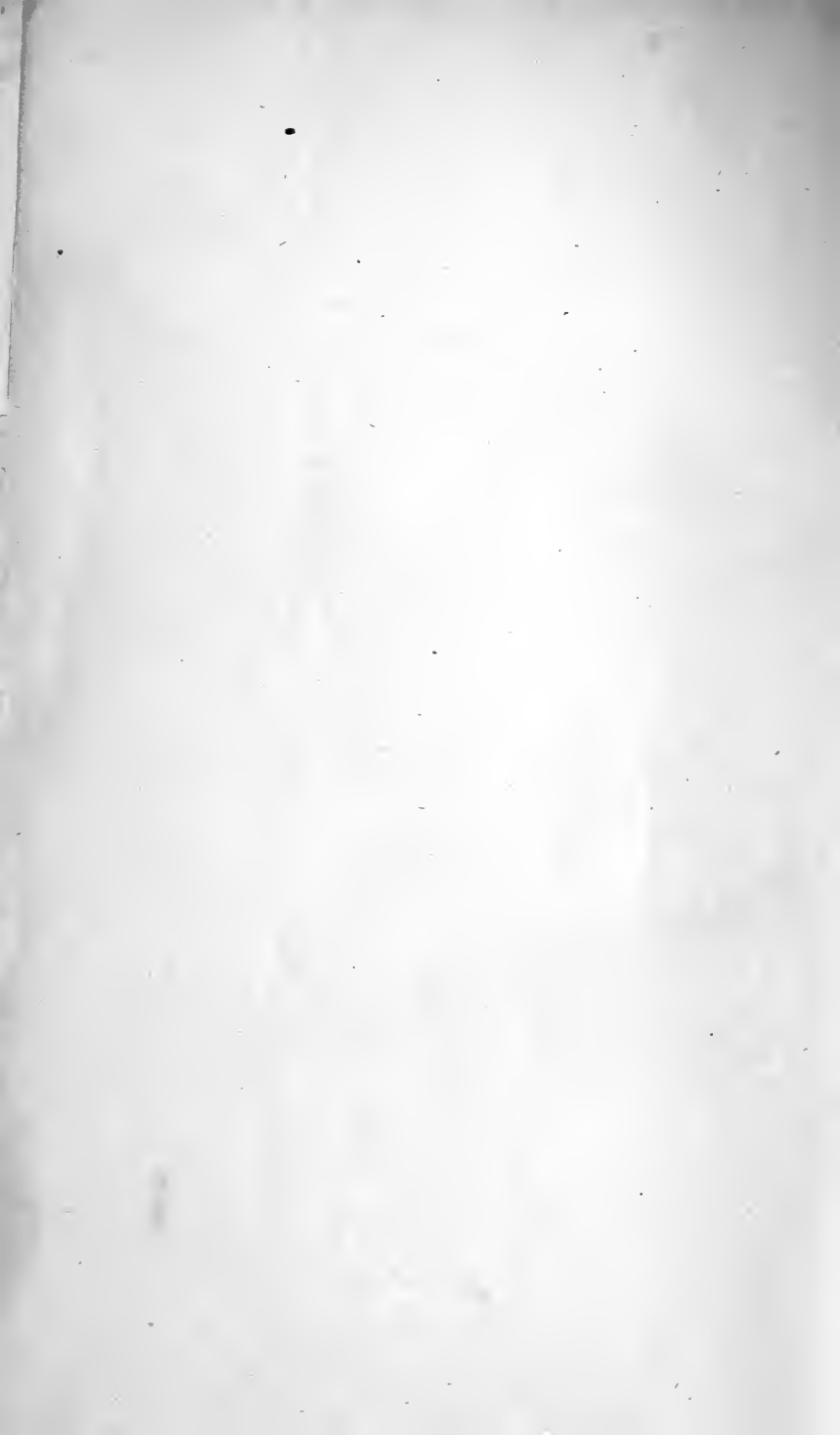


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PROPAGATION OF TRUTH,  
OR  
"TYRANNY ANATOMIZED"  
IN FOUR LETTERS

To the PRESIDENT OF THE UNITED STATES.

—A late SENATOR OF MASSACHUSETTS.

—The PRESIDENT OF HARVARD UNIVERSITY.

—The UNDERGRADUATES THEREOF.

WITH A FEW MARGINAL NOTES,  
DEDICATED

TO FOUR REVEREND GENTLEMEN,  
MORSE of Charlestown, MURRAY, STILLMAN, and ECKLEY of Boston.

WITH  
JAMES SULLIVAN, ESQUIRE,  
AND  
THE EMPEROR BONAPARTE.

—oooooooooooo—  
By JAMES LOVELL.

A FREE CITIZEN.

—oooooooooooo—  
I DECUS, I NOSTRUM!

---

BOSTON :  
Printed for the AUTHOR.

—ooo—  
1808.

REPORT OF THE COMMISSIONER

OF THE LAND OFFICE

FOR THE YEAR 1881

ALBANY: J. B. LEECH, 1882.

PRINTED BY THE COMMISSIONER

OF THE LAND OFFICE, ALBANY.

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## EXPLANATION TO READERS.

*CURIOSITY* is to be told that such a various if not motley-patronage has been assumed from a SORT of grateful-propensity : Because, to the first reverend Gentleman I am indebted for exciting my anatomical plan by his zealous enmity against "little" books ; when he edited himself a volunteer Aid de Camp to Professor Robinson against the ILLUMINATI ; who really have shorter creeds than HE and his kins-craft.

To the second, I became indebted upon the afternoon of Nov. 24, 1805 ; when, from his Pulpit he quoted a cunningly-devised Explanation of Mathew x. 34, 35, to prove, by Commentators, how properly the Prince of Peace came "down from above" not to send peace but a SWORD, &c. &c. And also, why the Father of that same prince, about 4000 years before, did not accept Cain's Offering as graciously as he did Abel's : Which latter explanation was "novel" to me who am fond of new ideas.

To the other two Reverends I am indebted for an enigmatic astonishment\* at their "labours of love" for propagating Sectarianism in ASIA by funds drawn from the pockets of American Parishioners ; although a formidable SOCIETY (for like propagations in this quarter) had published a more rational mode of distributing such charitable Extracts viz. for comforting "others," not indians, but hungering and thirsting upon scanty "Contributions ;" or, as they are more philosophically termed "Taxes upon Industry."

\* New England Palladium, April 29th, 1806.

## EXPLANATION &c.

*To the Esquire (late president of the forementioned Society, and now working-Candidate for our State Chair) I became indebted above 24 years ago, for putting ME upon my guard against "intriguing managers of the press," by inviting me to join HIM and some others to support government by "writing in the news-papers;" to which I answered like a meek citizen that "if Government would not support itself it might fall into the Gutter" or Kennel.*

*To the Emperor I am indebted for his masterly declaration that "the liberty of the press was a conquest of the last age;" but, that the Extremes of it ought to be subject to "constituted Tribunals:"—see Independent Chronicle April 24, 1806, which has not been copied into our democratic papers as usual, servilely; nor into our federal magnanimously: This proves a present bold-fast fellow-feeling between Pulpit and Press; though each can be tyrant in turn over the other by means of the ROTATION of Patronage.*

OLD '75.

*April 29, 1806.*

### EXPLANATION OF THE MOTTO.

THOSE words went from my lips with suitable gravity in a funeral oration in 1760 over the Corps of the venerable Henry Flint, Esquire, a Son and Ornament of Harvard College. They are now addressed to my Book, in Travesty.

"Go, go my black Swan! 1808, Feb. 1."

J. L.



COPY of A LETTER of July 4th 1805, to the PRESIDENT of the UNITED STATES, supposed by the writer, to be fitted specially, for the EYE and COURAGE of the "*Young Federal Republicans of Boston*," and also to be calculated, generally, to promote the comfort of all GREY-HEADED as well as GREEN-HEADED "FREE-CITIZENS," *every where*.

BOSTON, JULY 4, 1805.

PRESIDENT OF THE UNITED STATES.

SIR,

RECOVERING of a late attack from the jaws of the great Mammoth.—Death, I feel spirited to aim at the honour of writing once more to your Excellency, which will fill up the magic number III. of these sincere results of an honest mind, liable nevertheless to be finally condemned as crude fruits of Presumption, Ambition, or Vanity.

A grateful respect for you officially is riveted in me with the inseparable regard for you as the Philosopher of Monticello : and this regard at this time, takes the chief guide of my pen, from an accidental cause.

To alleviate solitary hours of sickness, I took up a newly published volume of "*Discourses upon Davila*." Having read it with the highest relish, and digested it with the most nourishing satisfaction, I was forced into this general conclusion.—That all the very eminently learned among the forerunners of Jesus of Nazareth, and among his cotemporaries and followers, possessed one and the same grand scale of Judgment as is attributed to him ; they ALL "knew what was in man."—*Mat. v. 3*. Otherwise, how was it possible that either Moses the Hebrew should give such a narrative of the Words and persuasive Rhetoric of the Serpent, "the most subtle of all the beasts of the field ?" Or that Æsop the Phrygian could so accurately hand down the words, cunning, and roguery of foxes, wolves, and a great number of other Beasts ? Both of them knew what was in MAN.

And

And whoever appeared to know it better than He, who, to bring about a grand sentimental-revolution, guaranteed the kingdom of Heaven to the poor, or poor in spirit ; whilst he left Hell to their opposites, whether in spirit or purse ?

But, Sir, it is vastly more interesting to both my individual and my social feelings to ask here, Who *can* better *describe* what is in man than the author of these Discourses upon Davila ? and, *who* can possibly turn his own knowledge to a more patriotic and universally benevolent plan of operation ?

If I rightly conjecture the author, I think his time-glass and mine also will be more than cracked before our hearts will realize a *finished* plan so very desirable.

To you, Sir, both officially and as to a Man of Literature, I will look up with the hope of seeing and feeling, even during *my* few tottering years, some changes for the better in our general Government.

In your historical pursuits from the first crude records to the most modern publications you must naturally have been convinced of a strong relative likeness between the arts and aims of the Holders and Managers of a TABERNACLE and those of the Holders and Managers of a PRINTING PRESS. Beginning at the first curious Tabernacle of the Congregation in the wilderness of Mount Sinai, and passing to its grand imitations in Solomon's and other Temples ; thence descending through St Peter's at Rome, Notre Dame at Paris, and St. Paul's, at London, you may rest at a Tub in Moorfields. You can next revolve in mind the Presses at Mentz and Stratsburgh, and descend from Faust and his cotemporaries down to Franklin and the Franklintonian Society, without proceeding quite so low as to the latest Printer's Devil who has arrived at his Freedom suit.

Collecting thus the ARTS of preaching and printing, you can proceed to contemplate the grand *funds* of increase of the two CRAFTS. And what other will they appear to be than a *cultivated* difference of Opinion up-

on one and the same point of argument, and a *cultivated* variety of Nick-names, invented or new-modelled weekly, monthly, yearly, as well as from age to age? Consult only the "View" of our own impartial and chaste virgin-historian, Miss Hannah Adams, as to the first Craft; and take at random the partizan Gazettes, which fly along all our post-roads continually, as to the second Craft.

To Liberty a "free press" is indeed a broad sword of *Defence*; but it is an instrument, equally broad, of *Offence* in the hand of Licentiousness. A suitable guard against this *false* use of it is unprovided, from a cause not generally considered, and which originated in an ancient Tabernacle.

That cause is the nonsensical *trinitarian* partition of Man into thought, *word*, and action, instead of a simple division, by which *individual* man is left complete sovereign of his thoughts; whilst *social* man grows subject, by *some* sort of Compact, for his actions. Speaking is action as truly as sneezing, coughing, or even spitting; and Words directed *flyly* to the Ears and Eyes of a free citizen of *proper* sensibilities, may be as offensive as any of those other actions directed *plumply* into his face.

The pretended commissioned officers of an invisible Omnipotence regularly assert that HE requires "Truth" in the *inward-man*: And, can any visible Potentates wish, look or call—for a more perfect TEST of propriety in the *outward-man*?

May the highly privileged citizens of these United States not vainly and unjustly attempt to ballot for jurors and constables to make that inward *scrutiny*; but may they never, *never* neglect to make *due* provision for the outward!!!

I shall mention one other *trinitarian* division; and mention it here, chiefly for its Oddity. Law, Physic, and Divinity have been long the only common-numerators of the pursuits of the learned. The "*glorious* uncertainty of the Law," which is jocosely made a drinking-

drinking-toast, and the *scandalous* uncertainty of the Gospel, as I do not hesitate to pronounce it, have each nourished and increased a very numerous class in society ; and both classes have been always encouraged by Potentates : But the essential class of Physic has advanced upon its own valuable foundations of industrious research into the nature of maladies and remedies and the careful records of its practical Experience ; encouraged almost—entirely by private Individuals.

If we suppose great power to be placed alike in the hands of a political Tyrant and of a superstitious Bigot, the tendency of their Plans would continue to be to vex and even destroy their fellow-men ; but the Execution would be various as heretofore.

Nero\* reached only to a plan for cutting off, at one stroke, the heads of All, in the great capital of Rome ; leaving the rest of the world to go on and prosper ; But the gloomy, sulky superstitious Bigot, who planned the making of Eunuchs “ for the kingdom of Heaven’s sake” had a stretch even to the speedy extinction of the whole human race : For there never was, or will be a religious Sectarian who will not wish and pray for an “ universal spread” of his *own* plan under the sly veil of some *general* expression—at present it is an universal spread of the GOSPEL.

The Bigotry of the Tabernacle is clearly losing its Ability to tyrannize ; but the Bigotry of the Press demands the watchful eyes of Government, because it is rapidly gaining Abilities of that sort.

In France, where a religious Hierarchy is *permitted* and in England where one is *established*, the freedom of the human MIND is far more advanced and *publicly* defended by men of literary talents than here, where we are said to enjoy the “ most free government in the world.” The ground of this strange fact is, because the Candor of mind which is a *natural* fruit of  
right

\* Say Caligula, or say one *like* him.



right education is blasted by the Gusts of sectarian Party-Spirit, in which *our* literary-men permit themselves, too easily, to be involved.

The British Monthly reviewers have been long an eminent body ; but in their reviews of the "celestial mechanics" of Mons. La Place they have exceeded their own usual excellency, by treading ENVY under foot and exalting Candor to the highest pitch of dignity, for the view of the *learned* ; And at the same time, for the full view of all men of *common* understanding, they have explained clearly the grand CAUSE of *all* the impositions religious and civil, to which ancient and modern times have been exposed. "Such, say they, is the subtil pliant and accommodating nature of WORDS that, from *their* Texture, may be made either a Cloak for ignorance, or a Garb to *resemble* that of real Wisdom."—*Appendix to Vol. xxxi. New Series, page 479.*

Studious men watch and mark the "signs of the times," but keep them too much to themselves ; not from stinginess, but from Cowardice. They cannot forget that Martin Luther would have been broiled or roasted, or sawn asunder, if he had not been protected by the Duke of Saxony against Pope LEO X.

Until "Government," or the spirit of the "Young Men" of our country shall establish a FUND for supporting one single Free Press, devoted to TRUTH, truth itself must continue to be regularly tortured, for the purpose of Dissention, as long as a Majority and a Minority hold any value as constituent parts of our Social Compact.

Having published three short sketches "Of Man and his Education" in July 1803, \* my fourth has never yet been able to find an editor, but has been driven a wanderer from hence to be stifled in Philadelphia in the office of the "Port Folio." In that spot may be found one of the best Lay Preachers born here, and a man of perfect abilities to conduct a press devoted to Truth ;

B

but

\* Boston Gazette, 4th, 14th, 28th.

but alas, his pecuniary limits confine him chiefly to *amusing* Biography and *eartickling* poetical-Botany. I hope the United States will, before long, find some native citizen, in the vigour of his life, to teach PARENTS how to look into the cradle and view their offspring as the innocent Babes of the Abbé St. Pierre, and not as "Fire-brands fitted for hell" according to John Calvin and his adherents. Then, Love and Gratitude may be *preached* as the reciprocal tye of family-government; which will naturally fit Minors for the maturer doctrine of Protection and Allegiance—the reciprocal and only *sacred* tye of larger Communities.

I am,

with due devotion,

Sir,

your Excellency's

obliged and grateful

Fellow-Citizen and Substitute,

JAMES LOVELL.



BOSTON, JANUARY 21, 1806.

HON. JOHN BACON ESQ. OF THE SENATE.

SIR,

*I take the freedom of sending the enclosed Copy,\* to YOU; partly as an Introduction of my political principles to your Knowledge, and partly, as a Preface to a meditated future Communication.*

I am

Sir,

with due Obsequiousness,

your fellow-Citizen.

J. L.

\* Foregoing Letter.

## ADVERTISEMENT EXTRAORDINARY.

March 11, 1806. REPERTORY.

IN one very effective instance the RIVALRY between Virginia and Massachusetts is brought to an agreeable TRUCE.

The wise legislators of the "free" PEOPLE of that state did in the beginning of the year 1786,\* severely girdle a tree of popish Tyranny which had grown up naturally in that "ancient Dominion." And the wise legislators of the free People of this *our* State did, upon the 18th day of June, 1804,† "lay an AXE" unto the root of the tree of that *same* kind which had been actually planted here, and been strongly *dunged* and slightly *pruned* upon the 3d day of July, 1782.‡

The "rising generation" of this great, good and enlightened people will therefore, in their maturer years, find an instrument with a keen edge ready prepared, which they may use or not, at their own sovereign will and pleasure.

I shall immediately publish a letter, addressed to the honourable *Mover* of the late wise legislation, which procured and recommended the 10,000 copies of a bound-book to be used in "common schools." And the free Parents will, if they choose buy and read, then give or *not* the said letter to their own dear offspring.

\* Notes on Virginia—Appendix, No. III.

† Moved Feb. 18th 1804, by the Hon. John Bacon, Esq.

‡ Act against Blasphemy.



HONOURABLE JOHN BACON, Esq.

BOSTON, March 18, 1806.

SIR,

THE "meditated future communication," to which I alluded upon January 21st, in a prefatory billet, is now submitted to your eye.

Watching the "signs of the times" with a *peculiar* study, from the beginning of July, 1785, I was forcibly struck by *your* motion in senate, upon the 18th of February, 1804, *so* forcibly, as to draw an immediate conclusion, that you and I are *two*, out of many, thoroughly

ly

ly taught by experience, to *preach* political truth. I considered your novel motion as proceeding from an illuminated "conviction" that rational education is *as* sacredly connected with our rational system of government *as* was, in the time of Moses, a superstitious education with his government, which was superstitiously constructed.

When you were the preacher of a kingdom "*not* of this world," you manifested the discipline of a Calvin, in the pulpit; now being a legislator of a republic which *is* "of this world," you exhibit the courage of a Luther, in the senate chamber. The uniformity of your conscience, in two such contradictory stations, proves the intrinsic value of your Identity. You "do with your might," according to Ecclesiastes ix. 10. or, according to a Roman classic, "*Quicquid vis, valde vis.*"

Instead of the Familiar spirit who "called" Moses to be a ruler of the people, we have only a dumb Ballot box, into which we "cast" our limited-rulers. And whilst we boast of the right to be governed by laws of our *own* making, we are naturally supposed to be well acquainted with them; and also to be, with fidelity, Informers of any violation of them. Because thus, and thus only, can the relative goodness of our political structure be proved by "actual experiment."

From the first settlement of this country quite up to our New Birth, the course of our education had been forcibly *dictated* by two rhyming couplets:

Samuel anoints	}	and	{	In Adam's fall
Whom GOD appoints.				WE sinned all.

But, luckily, in these *our* days, we can ballot on from time to time, drunk or sober, and keep ourselves supplied with rulers, according to our *own* morals. Yet we are *compelled*, by these very rulers, to devote one seventh part of all our days, to learn to understand the Mystery of *our* damnation in the *first* Adam, or our *con-sequent* salvation in the *second* Adam, about 4,034 years after: And to learn to cloath *ourselves* by observ-  
ing

.....

ing the lilies of the field which "toil *not*, neither do they *spin* ;" and how to pay our taxes punctually, by "taking *no* thought for the morrow ;" and how to assist sheriffs and constables in seizing criminals, by "forgiving them seventy times seven, or numerically 490 times."

This must, I think, have appeared to your experienced, and therefore *sound* judgment, an incongruity of the first magnitude. It is blinding Reason, the offspring of wakeful animal industry, by Revelation, the spawn of dreams, and even of "deep sleep." Gen. xv. 12.

The history of the Jews has been taken in Massachusetts, as a Type for its government, as much as the history of the Egyptians and Phenicians was taken by the Greeks and Romans, for theirs. Which of those very ancient types are "WE the people" practically to follow, or to rival? Say "both" or "neither," and each reply will be perhaps equally near to the truth. In moral Constitutions of Government, for freemen, there should be *no* Mystery, more than in any *other* kinds of Stipulation, by voice, by writing, or by print.

The "eye for eye" of Moses, and the "golden rule" of Pythagoras, (new-worded only by Jesus of Nazareth) are one and the same, in spirit ; and give the true principle of a just social-government. Four only of the old *ten* commandments are quite enough to furnish employment for Legislators and Judges, until "time shall be no more." But although there should be no mystery in such constitutions, respecting the duty of rulers and ruled ; yet, rulers have an *inherent* right to Secrets in time of danger from foreign or domestic enemies. Because the rights of *defensive* war are coeval with "love of life." But for the posterior rights of *offensive* war, we must search into the *history* of the Jews, which some folks call the "holy word of God." There we shall find a very *simple* story ; as how the Creator of the first Adam became, after 2002 years, the God of Abraham ; and, how he *promised* to this Favorite

Favorite the milk and honey, yes, and the grapes too, and, moreover, the whole of the land of his brother-creatures ;—the Amorites, Canaanites, Gergashites, and many other Ites, from Jordon to Euphrates, two great rivers. We shall next find him, almighty I. or J. 430 years after, conducting Moses partly, and *other* warriors quite, but *slowly*, into the promised Possession ; in a mode somewhat like to that in which Bonaparte has marched quick-step into the territories of *his* distant relatives ;—with “pillars of clouds and fire,” not only for guides but also for engines, wherewith to accomplish his *secret* intentions against “walled high places,” as effectually as Joshua and Gideon did in “good old times” at Jerico, and at Ai, and near unto Beth-shittah. But, really, swords, horns, and pitchers with lamps in them, would *now* be as insignificant against *fortified* cities and camps, as the tomahawks, yells, and lighted tobacco pipes of some modern warriors.

I must make a little addition about the *Morality* of *offensive* war. You and I *know*, from “searching” the proper records, many things which millions of creatures *believe*, from doubtful hearsay only. We know, that *all* the works of the first six days of creation were “good” and “blessed.” That at this age of the business, Adam was left, by the great planter of a garden, so near to a *forbidden* “tree of knowledge,” that his eye made his mouth water to taste ; and that he did “eat of the fruit thereof ;” and that when his naughtiness was discovered, the ground became *curfed* to Adam’s posterity ; so, that when Abraham many years after got more fruit of knowledge, it must have been the product of *curfed* ground. The seed therefore of Adam’s knowledge produced *defensive*, and of Abraham’s knowledge, *offensive* war. Q. E. D.

Our hopes, cravings, and Love, our fears, disgusts, and Hatred, are such *sudden* effects of the strong domination of our five senses, that they were, are, and *must* be forever out of the controul of any social legislation of

of man. Moses therefore taught hypocrisy to man, when he commanded, "thou shalt *not* covet;" and Jesus taught self-deception to man, when he commanded, "love your enemies," &c. that *we* may become the children of *his* father, by doing "more than others," who only love the lovely, and hate the hateful. Oh! oh dear!—Permit me to add, that if any man *feels* himself "hateful and hated," he *may* be left to hang himself or *will* be hanged by social government very *naturally*.

An irrational government may "enact" impossibilities as *duties*; and an irrational people may attempt to perform them. But every *rational* being will honestly revolt or hypocritically *pretend* to obey, whilst he absolutely *feels* that he cannot.

I shall now draw your attention from the legislative to the Executive of a "constitution of laws." The Veto as it is learnedly called was given to the Chief of it, to prevent encroachments upon his person, his dignities, and his emoluments, as they are enumerated in the constitution. But the people could not, I think, be quite so "crazy with power" as to expect to draw out, of a general or of a *special* ballot box, a chief or a Second, (who *ought* to be fit for a chief in case of "death or otherwise") who really contained in himself more "goodness" than a whole majority of the lower house, and more "wisdom" than a whole majority of the upper house of legislation. And I as *one* of the people feriously own my opinion, that a more frequent use of "that same Veto" springs from a secret flattering self-opinion, or more probably, from times of raging party-spirit; when those *in* office can easily count the noses of those who are *masters* of the ballot boxes, and are *out* of offices of *higher* trust.

This brings me to hint against that accursed practice in *popular* governments, in which almost all sorts of "managers of the press" seem equally to take a malicious pleasure. In our state governments the practice

is only not *so* extensively or dangerously poisonous as in the federal ; where the *executive* organs of administration, being publicly gazatteered by ourselves as fools and rogues, are naturally exposed to be *treated* according to *our* morals, by resident Agents, and by the distant Powers who send them to " spy out our land."

I shall not trouble You, my learned Sir, any further as to turning the *Course* of education "end for end ;" but shall wait for an opportunity of addressing a President of Harvard University upon that Topic : and, therefore now only leave with you the knowledge of *my* hope, that He will not prove inferior to one whose memory I venerate. The conspicuous and very benevolent Morals of President Holyoke formed extensive outlines for his character, giving ornament and adding strength to his literary abilities, which were in fact reputably sufficient for his honourable and useful public station. He was a *governing* Father and Friend.

I am

Sir,

with all due respect,  
your subjected Fellow-Citizen.

J. L.





PRESIDENT OF HARVARD UNIVERSITY.

BOSTON, *March 22, 1806.*

SIR,

BEING raised, by your MORALS, to the head of Harvard Univerity, 26 years after "We the people," had come to the *full* knowledge that "all men are born free and equal," you must *feel* yourself the potent REPRESENTATIVE of all those free Parents who, being fully engaged in providing food and raiment for the "bodies" of their offspring, may choose to commit the "better part" of them to your Guidance: And, it will follow that You must consider *such* pupils free also by natural descent.

One of the films which TYRANNY had fixed over the sight of the parents was wholly removed from their *right* eyes at the "New Birth" of our state-governments: And a Declaration of that fact was solemnly made for the benefit of Posterity. The Sons will naturally incline to be skilfully "couched," that the remaining film may be taken from their own *left* eyes.

SCIENCE will wisely *choose* to perform the operation "soon;" although IGNORANCE would timidly wait until some distressing Necessity should imperiously *com-*  
*mand* it.

The difficulties, Sir, which you may find in the discharge of your high Trust, will spring chiefly from a change of TIME which governs Fitness, as certainly as PLACE hath ever governed Morals.

Unlimited curiosity on one part will call for unlimited attention on the other: But, an easy truce may be stipulated amicably as to time and place, in the "search after wisdom."

The antique process *must* be changed "end for end;" because, youthful curiosity prompts to questions, which ripened knowledge *ought* to answer. But, your official-dignity can justly claim Priority in putting questions, although the right itself is clearly *mutual*.

CURIOSITY ought to be fed with Ideas; but WHIM may be put off with the Chaff of "words." You have therefore the inherent right to know from your Pupils whether they *come* with their own Curiosity, "hunger and thirst," or, are *sent* by the Whim, "fancy and pride" of Others.

This grand Point being settled by candid Answers, you will exercise your *ripe* discretion, in "feeding your flock." As to Government, You thoroughly well know that Seniority at first rightfully *possessed* it; bodily Strength next *usurped* it; upon which, mental Strength *contrived* a "visible and invisible" Alliance doubly *offensive*.

When one rational being is subjected both in body and soul to the Rule of another, the former becomes a SLAVE. Therefore, Melchizedec and *all* of his "Order," Moses and Aaron with *all* others in the same *sort*\* of "Alliance" may be said to have ruled Slaves, in comparison with the "People" of *our* times.

The "day-spring from on high,"† which strengthened all such Tyrannies, is sunk into evening; and must soon be lost in midnight;—in *that* midnight which generated THEOLOGY.

Slaves were *indulged* with "a day of rest;" and Subjects were next *amused* with "theatricals: But, FREEMEN now go or go *not* to a Playhouse; and also do *seem* to lose the old relish of being *compelled* to "rest" when they would choose to work if left to themselves; or, to be *listening* to instruction in the principles and morals of a government which is "of this world."

Theology has been diligent to disgrace Grammar and Logic, but has made interested use of the flowers

\* From the Sachem and Powaw to the King and Primate.

† A cant phrase; of no proper definition.

of Rhetoric and the gingle of Rhyme in a *Warfare* against "human understanding;" and has maintained a priestly Band and very numerous Recorders, to spread the news of the Victories of an *invisible* Commander in chief.

At the head of Literature stand GOD and the DEVIL : And, at the head of Knowledge stand TRUTH and FALSEHOOD. If the *former* are to be studied, they are fully *known* by grammar as Substantives ; but, by all the other arts and sciences they are "past finding out." If the *latter* are to be studied, all our five senses may be employed systematically under *such* leaders as NEWTON and LOCKE, until we become a complete BUNDLE of facts and anecdotes, fitted for happy self-enjoyment, or more happy social-communications.

The memory of Things is more easily retained than the memory of Words. These *latter* require "line upon line, precept upon precept," *here* a little and *there* a little.

The abuse of our minds has been too long carried on by *forced* Answers to questions not of our *own* making. The learned ought *honestly* to answer the questions of the unlearned : But, why should tyrannic Ignorance continue to claim a right to "darken knowledge," upon no better ground than *holy*-antiquity ? ! ! !

The scholastic eminence of my deceased Father was but the minor part of his social-value. He was in very deed a Philanthropist. But I choose to assert that he was not "at home" when he appeared occasionally in a Pulpit ; because in the family-way, he was without *mystery* ; and, therefore taught me the Nature of DEITY, by the rule of Alternation, viz. TRUTH is god, FALSEHOOD is the devil. He thus *fed* my Mind ; and afterwards coaxed my memory, by three english shillings, to *retain* the Words of the three chapters of Christ's or St. Matthew's "sermon upon the mount." This was leaving my own Judgment to my own *feelings*. It is also a singular circumstance of my life, that I had passed two degrees at College before I was illuminated

as to the Art of *increasing* "the ignorance of the ignorant." I had studied Brattle's Logic, with an *opposite* aim, several years before I happened to over-hear my friend Doctor William Kneeland tell that its learned Author used to say, "the way to get knowledge is to *ask* questions." By Alternation, the Craftiness of the "Assembly of Divines," in *teaching* Answers, made its first and lasting impression upon *my* mind.

The Gentlemen Professors and Tutors having fellow-feelings of difficulty with yours, will be naturally disposed to *united* measures for the best interests of the University.

I meditate a salutation to the Undergraduates upon their happy lot in "a change of times."

And now, Sir, I shall close by an APOLOGY for this unexpected *published* address to you. I must beg you to find it in my *open* full acknowledgement that if I had your official powers, I should be inclined to put a *second* previous question, to every *new* class of pupils—"What is MAN?" And, if no one of them in the *bearing* of the rest, should answer to *my* satisfaction, I should be compelled by CONSCIENCE to *inform* them, that Man is the Seed of his father, a Vegetable of his mother for several months, and, at length, an ANIMAL related morally to them both, and capable of progressive social-Relations through life; vegetable when *sleeping*, animal when *awake*. After such an Explanation I should present to them a *few* rational LAWS for *their* Subscription; and let them know that the Governors and the Governed were *both* to conduct upon *mutual* responsibility; and under the watchful eyes and affectionate judgment of a deeply-interested, rich and powerful Commonwealth of FREEMEN. Thus, delivering them over to the Professors and Tutors, I should maintain my relation of PRESIDENT.

Accept, Sir, kindly this *respectful* Apology, and my sincere wishes for your Happiness,

J. L.

TO THE  
UNDERGRADUATES  
OF  
HARVARD UNIVERSITY.

MARCH 25, 1806.

DEAR YOUTHS—the safest surest strongest REPRESENTATIVES of a *scattered* rising-generation !

Sons of FREEMEN !— a Posterity who will worship a known GODDESS, of your own forming, with more propriety and far less bloodshed than, for ages past, your Ancestors have worshipped an unknown and fanciful male-TRINITY.

Early will YE learn to utter as an HOSANNA.— O jucunda LIBERTAS ! nutrix virtutum ! faulrix ingenii ! quocunque incedas, pulcherrima ! ibi rident omnia : TU connubia prosperas. TU domos, agros, vicos, prole novâ reficis et imples ; TU summum FEDERATORUM\* decus et tutamen ! ! ! Thus inspired with ardor through your present literary course, you will thereafter *chuse* to “run the race which is set before you,” upon a modern “broad way” of social-harmony ; rather than in the ancient “narrow way” of mysterious party-spirit.

From a *various* domestic Instruction and Discipline you are now introduced to a theatre of more *uniformity* in both those Essentials : And, you are also at an age capable of observing, in each other and in our species at large, the effects of various *first* impressions. You can recollect how tenderly you were asked “who made you ?” and with equal tenderness were *taught* an answer to that droll question, which you would not have had any occasion to *ask*, out of curiosity, unless you should have become ORPHANS at a very early period. This was an hereditary chatechising PRACTICE of your *honest* parents ; but a very crooked round-about way of teaching TRUTH.

\* ANGLORUM, in my Valedictory of 1759!

You can also recollect how some naughty servants threatened you with "raw head and bloody bones" if you did not "conceal what you had seen heard or felt to be *false* or improper in *their* behaviour. And, best of all, you can well recollect that, from the first moment of your ability to say yes or no, you were *conscious* of the truth or falsehood of your *own* word.

It is that identical Consciousness which will, if *you* chuse, conduct you happily throughout your lives.

As LANGUAGE is the most general instrument of the social intercourse of MAN, the rulers, of Harvard University have always placed Technology at the head of their published Theses. The propriety of that position is well elucidated in the original introduction to good old Bailey's dictionary; and John Horn Tooke has added much to the importance of etymological studies; whilst the "Hermes" of Harris has agreeably philosophised universal-Grammar.

These short observations are here presented to introduce my novel-Advice that YOU would *very* particularly consider MANKIND as having been, from the earliest ages, divided into PRIESTS and People.

Under a strong impression of this fact, you will find that lexicons and dictionaries have been long in common use with *both* divisions; but, that a CONCORDANCE has been, in a great degree, monopolized by the *first* of them. Therefore, since civil-government is become quite a *rational* science, you will do well to advert to the simple process of unravelling the cords, concords, and whip-cords\* *John* ii. 15. of theological MYSTERY. This can be readily done by tracing back the *double* use of words.

The latin-english word RE-LIGION is, strictly, no more than the double-knot or mutual-tye of *visible* Relations; but, it has been craftily applied to unknown *invisible* and confessedly-incomprehensible ones,—not suited

\* The holy origin of a maritime "cat of nine tails" for crimes, or a penitent *amusement* for Cordelier Fryars.

sulted to RE-CIPROCATION. It is in reality the mask-word of Superstition.

From that artful early Division has been derived the mighty difference of the *same* words proceeding from the mouth of Priests and of the People; viz. holy and unholy, sacred and profane, &c. &c. The words "Hell and Damnation," though quite tuneful from the mouth of a Priest or a Psalmist, have generated fines, imprisonment and probably Death, when coming from the mouth of listening parishioners; who learned them upon the Sabbath; and were instructed to bring "much of the sabbath into the week" with them.

Thence also, substantives have grown into Deities, and, three simple letters of our Alphabet, by a droll change in their position, make the DOG of our sports and the GOD of our devotions!!

Thence too, the SEED of Superstition,\* or mental-slavery, wanted holy-Ground,—*Exod.* iii. 5, where even Moses was to "put off his Shoes" that an holy-Nation might be induced to cultivate it, *bare-footed*. An holy Sabbath was also instituted that an holy-Priesthood might recommend the produce, "as meat and drink," after it should be manured and matured by holy-Gifts.

The Vegetable at length showed an holy-Crown; which single one afterwards produced a triple crown, to adorn the head of a *visible* Vice-gerent of an *invisible* triangular DEITY. ✠

You will find holy-Water, coat, ointment and TITHE for the "holy man of god;" and an holy-hill and mountain where holy-Oracles might thrive, and where an holy-Kiss might be practiced.

Many ages passed away before that *pliable* adjective "holy" became intermarried with the *comical* substantive Ghost. By *Mat. b.* i. 18, and *Luke* i. 35, you will find an angel-messenger or gabriel-Man-of-God, announcing to a young Virgin a mysterious "Affair" about

\* "Stationed over us" like a spiteful Negro-Driver, or a *jealous* and avenging GOD of War.

\* Melchizedec Jesus & Boniface III  
(by the Grace of God) Pope form the  
3. largest links of the Chain of Tyranny.

about the HOLY-GHOST, emphatically called the COMFORTER : since which time, that phrase has become jocularly baldheaded.

Thence lastly, we have been taught to know that, when the breath of *our* lives quits us, we "give up the GHOST;" as Abraham, Isaac and Jacob, Jesus, Ananias and Saphira did, exactly. And, in the same way, WE have have been *enticed* to believe that the "Breath of Life" in Adam did *not* make him a living Body, but a living SOUL, although he was only made of Dust or wet-dust called Clay.

BUT, Dear Youths ! these Notions are only "pleasant" Items for Comedy ; compared with what you will next learn from the classification of Priests *and* People.

The Right of "free-thinking" was monopolized by the former ; who also usurped the Power of fixing disgrace upon the latter, if daring to exercise the *same* right, or if only *suspected* of daring to do so in secret.

Addition has been made to the spiritual artillery for warfare against human Reason. The two ancient blunderbuss-words, Idolater and Blasphemer and the two more modern of Infidel and Apostate have been selected and retained ; and the great Mortars, Superstition and Imposture, are sent off to the arsenals of the Pope and Mahomet. My ears long realized the sound of "put an end to heathenish Idolatry, jewish Infidelity, popish Superstition and mahometan Imposture : " But these gospel-Pieces are honeycombed, or, the Charity which fired them is more civilized. Titles, Attributes, and Appellations are abundant for skirmishing ; 198 belong to Christ, and 179 to the Church, as the reverend John Butterworth has ranged them in his concordance. The reverend Samuel Mather has furnished some variety for God ; but his learned treatise is in the dust of Libraries ; and varying pulpit-Etymology has almost sunk to the grave with that benevolent preacher.

I need not add a beadroll of crimes and Torments which superstitious Murderers have invented, in addition



those which the Excess of human passions still make necessary to civil Government—fines, imprisonment and death.

HERE I enter upon a more pleasing Topic of study and practice. Re-assume your RIGHT of free-thinking, and the commanding USE of language ; and maintain them both at every Hazard. Study *rational* Prophecy. Aspire after *rational* Excellence.

THUS, you will cease to covet the “altior Altissimis ;” and will have only the *just* ambition to be One of a pair ; and “one of the first,” amongst ten thousand. Study thoroughly the best historical-Records of MAN.

COMPARISONS are said to be “odious.” But, we can give so much *generality* to strong expressions of praise as to furnish Opium for quieting Envy. Therefore I do not hesitate to recommend to You the writings and example of One of the most learned and virtuous, patriotic and abused Citizens ever born in Massachusetts—I mean, the Ex-President of the United States : Whose *personal* happiness, I think, must now chiefly consist in that “otium cum dignitate” which his fast friend Washington long wished for and at length *intrinsically* realized.

Consider him as an inspired Prophet in his “Letters to Kolkoen.” And your own living Parents will testify to the exact fulfilment of his predictions in that well-timed Correspondence.

View and review him as the Sage of Mount Wollaston in his learned and impregnable “Defence of our Constitutions” of Government : Not so much in the laborious and critical researches of that inestimable Composition as in his Preface and preliminary Observations, and especially in his profound “Examination of the *right* constitution of a Commonwealth.” Then, be sure to *feel* his anxious and affectionate regards for the YOUTH of our Union, in his seventh and last letter, Dec. 6, 1787.

I consider and recommend that Defence as a sacred scripture for our *political* Salvation : And, I hope you will be strongly impressed by his OPINION that Man-

kind have been much *injured* by Infusions “that a certain celestial virtue, *more than human*, has been necessary to preserve Liberty :” Which opinion is congenial with the “BLUSH” of a judicious, accurate, benevolent Historian and uniformly “honest Man”—the late reverend Doctor Jeremiah Belknap ; in the 41st page of his “Discourse on the discovery of America,” October 23d, 1792 ; where he says, “Even at this enlightened period, I blush to own, that, by the constitution of *this* commonwealth, the Jew, the Mahometan, the Gentoo and the disciple of Confucius are excluded from our public councils, be they ever so *good* Citizens ; whilst \* \* \* \* \* are admitted !” Read his whole page ; judge resolutely for yourselves ; and, “*melioribus utere fatis*”—may better luck attend You all, in virtuous pursuits throughout your lives !

The Nature of *my* inspiration is not concealed. The Test of Christianity—the popery of the “law against Blasphemy” which barely stops short of “Fire and Faggot,” to *conceal* its damned-principle—and the insidious *double* Ballot of the Legislator—with a public superstitious Falshood, poisonous to private Good Faith—have provoked my explanations of “holy and sacred” words. A Note of hand for value received is a civil obligation, while a verbal promise to do or to repay a kindness, is nothing but a *sacred* obligation only, to be settled in some other world.

A Gentleman who had been a Preacher and a Lawyer said “this (either court or world) is Hell, and we are Devils.” Good Mr. Kent had probably read Marcus Antoninus *pious* in the original greek ; but youth may now read it in good translations. And Horace will tell in six lines who is truly a Freeman. Lib. ii. Sat. 7. line 83d.

J. L.



## APPENDIX.

IM-POTENCE peeps at omni-potence and finds FATE ; then trembles and quakes and soon becomes crazy. Potence being self-confident never becomes a pimp to omnipotence, after having searched "in vain," both with a Telescope and Microscope to find it a Reality.

The foolish and superstitious of mankind *naturally* turn crazy : But the wise and care-ful *only* turn "mad."

Moses was of the potential Kind of men, and knew his *own* wants. He found his first was Food and his second, Raiment or covering. Moses *had* been a babe and was doubtless early "wrapped in swaddling clothes." But he descended from the *first* Adam, who never was a *babe*, and who therefore found *his* own second want to be "Covering," after he had *eaten* the fruit of a tree now "hard to be found ;" but *as* useful in the Eye of Providence, *as* the Abbé St. Pierre's "nameless root ;" by which Monkeys are kept from starving through want of bird's-eggs, when nested in bushes secured by the Thorns and prickles of that same providence !! Even the good Abbé seems to be *half* crazy.

The *first* Adam being placed in a *pleasant* spot wanted only an "Apron" \* like other Savages who are as contented in a Cave as in a Temple.

His descendant Moses was early "set adrift ;" and was picked up by a tender-hearted female—a King's daughter, and consequently a "Princess." The babe grew *up* under her Matron-age ; as I have grown pleasantly *old* under the Patron-age of three Presidents ; to which I "flew for refuge" from an omnipotent Ballot-Box of an hermaphrodite *Nature*, viz. both legislative and executive.

\* Here the tragi-comic fabulist Moses *began* the "war against human understanding ;" as shall be explained to the Phi Beta Kappa junior Class ; the 2d and 3d attacks shall be also explained as clearly as the 4th has been of the bunch of invisible Keys,

The luck of MOSES, under apron-education, enabled him to write a "miraculous fable," for the Hebrews, about SEX. And, Prospero ALPINI, having been under good male-patronage in 1580 wrote and brought into Europe a "rational history" of Sex.

Taught by Moses and Alpini I made *earlier* scrutiny into the lessons of the former than into those of the latter; but by means of both, I think myself able to "write books," for *young* free-citizens; not only upon animal and vegetable, but also upon *literary*-Sex, and even upon the COLOURS of Freedom and Slavery.

Virgil, under such patronage as he enjoyed, piped "erit ILLE mihi semper DEUS." I can have the pleasure of piping it in the *plural*. And, whenever my official attendance is interrupted by Sickness or *other* Embargo, I will write and write and "figure away" in fun or gratitude or *other* Retaliations. I have had a *morning* Dream about "a free Press for Truth."



### FIERY APOCALYPSE.

"THE heavens shall pass away with a great noise, and the Elements shall melt with fervent Heat, the earth also and the works that are therein shall be burned up. Death and Hell shall be cast into the lake of Fire."—I wish Hogarth was here!

I suspect that Peter and John were Alchymists in Co. but "were in dread and feared greatly" that they should not find the Alcha-hest—the true art of Gold-making.

And, prithee, Preachers! why shall not the Elements be frozen with icy-cold? the earth is indeed secured from being *again* deluged by water: But, how have Attraction and magnetism, ether and galvanism "finned" against Omnipotence that they *also* shall be delivered over to a brimstone Blue melting Pot? Even this my *mark* of interrogation "shall not pass away" except

except with "the jots and tittles of the law\*" when they shall all be melted together into the GREAT first cause; which is as *big* as the mathematicians POINT—the foundation of all *his* lines, angles, circles, &c. &c. although it has "no parts." Here, I put my Stopper commonly called a "period" but divisible "in infinitum."

\* Matthew v. 18.



### FINAL OBSERVATIONS.

1st. GOING back from the point, period or "tittle" of the holy Apocalypse of St. John to the *first* letter of the new testament, and to the *same* first letter of the old, viz. I. which is the roman number one and the arabian figure 1 and the hebrew Yod י, the inquisitive reader will find how Moses made the God of *his* tragi-comedy. As one quarrelling boy in *our* streets declares himself to another whom he intends to terrify, and who asks him who are YOU? to whom the Bully replies, "I am I;" which is explanation enough for any *weak* body who ventures to put *such* a question to an hoarse thunderer, or jealous intentional mischief-maker.

2d. Moses only could *properly* assert that he ever saw god's FACE, but *he* merely affirms something about "hinder-parts."

3d. Every Individual who dares to think-freely will *here* find the "sight of hand trick" upon which Revelation was founded. Exod. iii. 19. xxxiii. 11.



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